

## SELECTIONS

FROM THE

## VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANÁ,

Received up to 28th March 1894.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	<b>URDU.</b>					
	<b>Monthly.</b>			1894.	1894.	
1	Kayasth Patrikâ	Lucknow	Dev Prasad	For Mar. ...	26th Mar. ...	279 copies
	<b>Bi-monthly.</b>					
2	Akhtar-i-Hind	Amroha (Moradabad)	Muhammad Mâjid Husain	20th Mar. ...	22nd Mar. ...	125 copies
3	Hâlat-i-Hind	Allahabad	Bâbu Khân	28th Feb. ...	28th " "	1,000 "
4	Hâmid-ul-Islâm	Moradabad	Maulvi Muhammad Ibrahim	19th Mar. ...	22nd " "	" "
5	Indian Reformer	Lucknow	Râm Narayan	1st & 16th " "	20th " "	" "
6	Jubilee Paper	Ditto	Yâqub Khân	16th " "	22nd " "	300 copies
7	Khurshaid-i-Nânpâra	Nânpâra (Bahraich)	Maulvi Yahyâ Ali	" " "	24th " "	" "
8	Nazm Akhbâr	Lucknow	Dwârka Prasad	5th " "	20th " "	200 copies
9	Tohfa-i-Qâdiri	Ballia	Abdul Qâdir	15th " "	20th " "	125 "



No	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).								
				1894.		1894.		
Tri-monthly.								
10	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	22nd	Mar. ...	24th	Mar. ...	225 copies
11	Námr-i-Hind ...	Agra ...	Muhammad Ali ...	20th	" ...	23rd	" ...	40 "
Weekly.								
12	Agra Akhbár ...	Agra ...	Tajammul Husain ...	21st	Mar. ...	24th	Mar. ...	230 copies
13	Agra Punch ...	Ditto ...	Ahíd-ul-din Beg ...	24th	" ...	26th	" ...	185 "
14	Akhbár-i-Klam ...	Meerut ...	Mugarrab Husain Khán.	20th	" ...	25th	" ...	65 "
15	Akhbár-i-Islám ...	Agra ...	Abdul Majid Khán...	22nd	" ...	23rd	" ...	...
16	Alwaqt ...	Gorakhpur ...	Muhammad Sa'íd ...	21st	" ...	26th	" ...	680 copies
17	Anfa-i-Hind ...	Meerut ...	Kishun Sarúp ...	24th	" ...	27th	" ...	325 "
18	Ásád ...	Lucknow ...	Sajjád Husain ...	23rd	" ...	23rd	" ...	200 "
19	Colonel ...	Moradabad ...	Banwári Lál ...	24th	" ...	27th	" ...	400 "
20	Dabdhá-i-Sikandari ...	Rampur ...	Muhammad Husain ...	19th	" ...	22nd	" ...	446 "
21	Fitnah ...	Gorakhpur ...	Nizám Ahmad ...	24th	" ...	28th	" ...	500 "
22	Jám-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	18th	" ...	"	" ...	250 "
23	Káyanth Conference Gazette...	Lucknow ...	Dípnáráyan Varmá...	23rd	" ...	23rd	" ...	500 "
24	Motla-i-Nár ...	Cawnpore ...	Gauri Shankar ...	24th	" ...	27th	" ...	45 "
25	Mauj-i-Narbada ...	Hoshangabad ...	Abdul Karim ...	16th	" ...	26th	" ...	200 "
26	Mehr-i-Nimroz ...	Bijnor ...	Karim-ullah ...	21st	" ...	23rd	" ...	435 "
27	Naiyar-i-Klam ...	Moradabad ...	Amjad Ali ...	19th & 26th	" ...	22nd & 28th	" ...	300 "
28	Najm-ul-Akhbár ...	Etáwah ...	Básh-ullah Khán ...	27th	" ...	28th	" ...	223 "
29	Nasim-i-Agra ...	Agra ...	Jamná Dás Biswás...	23rd	" ...	25th	" ...	450 "
30	Nasim-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	15th & 23rd	" ...	27th	" ...	117 "
31	Nizám-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	19th	" ...	23rd	" ...	250 "
32	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	22nd	" ...	26th	" ...	350 "
33	Raif-ul-Akhbár ...	Benares ...	Ghulam Husain ...	26th	" ...	28th	" ...	400 "
34	Rahbar ...	Moradabad ...	Partáp Kishun ...	24th	" ...	26th	" ...	375 "
35	Riaz-ul-Akhbár ...	Gorakhpur ...	Nizám Ahmad ...	"	" ...	28th	" ...	350 "
36	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	18th	" ...	"	" ...	250 "
37	Sitara-i-Hind ...	Ditto ...	Banwári Lál ...	20th	" ...	25th	" ...	160 "
38	Tohfa-i-Hind ...	Bijnor ...	Jairáj Singh ...	"	" ...	23rd	" ...	410 "
39	Túf-i-Hind ...	Meerut ...	Sajjád Husain ...	24th	" ...	27th	" ...	570 "
40	Zamánah ...	Cawnpore ...	Muhammad Safdar Hasan.	22nd	" ...	"	" ...	...
Daily.								
41	Oudh Akhbár ...	Lucknow ...	Shiva Prasád ...	23rd to 28th Mar. ...		23rd to 28th Mar. ...		508 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
42	Aligarh Institute Gazette ...	Aligarh ...	Mumtás-ul-din ...	20th & 23rd Mar. ...		22nd & 26th Mar. ...		441 copies (including 281 copies taken by Government).
HINDI.								
Monthly.								
43	Godharm Prakash ...	Farukhabad ...	Mohan Lál ...	For	Feb. ...	24th	Mar. ...	440 copies
44	Rám Patáká ...	Allahabad ...	Rádhá Mohan Shukla	22nd	Mar. ...	25th	" ...	200 "
Bi-monthly.								
45	Káyanth Conference Prakash,	Lucknow ...	Dípnáráyan Varmá...	23rd	Mar. ...	25th	" ...	...
46	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lal.	24th	" ...	27th	" ...	...
Weekly.								
47	Almora Akhbár ...	Almora ...	Sadá Nand ...	19th	Mar. ...	22nd	Mar. ...	104 copies
48	Bhárat Jíwan ...	Benares ...	Rám Krishna Varmá	"	" ...	"	" ...	1,500 "
49	Khichri Samachar ...	Mirzapur ...	Mádhó Prasád ...	17th	" ...	"	" ...	300 "
50	Nagari Nirad ...	Ditto ...	Kashi Parshad ...	22nd	" ...	27th	" ...	400 "
51	Sajjan Kárti Sudhakar ...	Udaipur ...	Kashyá Chálak Dán...	19th	" ...	23rd	" ...	65 "
Daily.								
52	Hindustán ...	Kálákanhar (Partágarh).	Devi Dayál Shukla...	21st to 27th Mar. ...		22nd to 28th Mar. ...		500 copies



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	<b>HINDI-URDU.</b>			<b>1894.</b>	<b>1894.</b>	
	<i>Weekly.</i>					
53	Kāshi Patrikā ...	Benares ...	Lakshmi Shankar Mishra, M.A.	23rd Mar. ...	23rd Mar. ...	450 copies (including 348 copies taken by Government).
	<b>MARATHI.</b>					
	<i>Weekly.</i>					
54	Subodh Sindhu ...	Khandwa ...	Lakshman Prayagi.	21st Mar. ...	24th Mar. ...	350 copies.
	<b>MARATHI-ENGLISH.</b>					
	<i>Weekly.</i>					
55	Nyāya Sudhā ...	Nāgpur ...	Sadā Shiva Rām Chandra Patwardhan.	19th Mar. ...	23rd Mar. ...	375 copies.



## I.—POLITICAL AND FOREIGN.

AKHBAR-I-ALAM.  
March 20th, 1894.

1. *The Akhbār-i-Ālam* (Meerut), of the 20th March, does not approve of the proposal regarding the Amir's visit to England, and thinks that no such visit is necessary to give him an idea of her vast resources. The important changes introduced at Kelat, Chitral and other frontier places by her officers have fully convinced him of her power. Indeed, it was the deposition of the late Khan of Kelat which induced him to send a letter to the Viceroy through Mr. Pyne. Any undue pressure brought to bear on him to pay a visit to England might be disagreeable to him, and there is reason to fear that the Russians might create difficulties in Afghanistan during his absence from his capital for any long period.

Visit of the Amir of Kabal to England.

MAUJ-I-NARBADA.  
March 16th, 1894.

2. *The Mauj-i-Narbada* (Hoshangabad), of the 16th March, adverting to its previous articles on Bhopal affairs, observes that it does not wish that the prime minister should be removed from his post, but that the administration should be improved; all tyranny and oppression being put a stop to. However, if he resigns his appointment, a council composed of some able Musalmans and Hindus should be established to manage the affairs of the state.

Bhopal affairs.

RAHBAR.  
March 24th, 1894.

3. *The Rahbar* (Moradabad), of the 24th March, states that, some days ago, Mr. Plowden, the Resident in Hyderabad, issued an order that Government servants in that state should be appointed and dismissed by his sanction. The editor does not understand by what authority the Resident has issued such an imperious order. The Agents and Residents were appointed originally to facilitate the correspondence between the British Government and the native states. They were thus intended to be nothing more than mere ambassadors; but little by little the Residents have made themselves the very rulers of the states. If this state of things, it must be told in plain words, continues, and the Government of India takes no notice thereof, the native chiefs will most assuredly lose their confidence in the justice of the British Government. Lord Elgin ought to reassure the native chiefs and remove those nuisances (causes of dissatisfaction) which the doings of some of the Residents have produced.

Complaint against Mr. Plowden, the Resident in Hyderabad.

HĀMID-UL-AKHBĀR.  
March 22nd, 1894.

4. *The Hāmid-ul-Akhbār* (Moradabad), of the 22nd March, observes that while various sorts of difficulties and disorders have already been created in Hyderabad, a religious disagreement has also been recently caused between the Hindus and Musalmans of that state. To the east of the town of Hyderabad, there lies a garden called the *Sitaram Bagh*, belonging to a wealthy Marwāri. There is a mosque inside this garden, which, they say, is of 500 years' standing. There is also a temple in the same garden, which was built 50 years ago. There are a *pipal* and a *nimb* tree near the mosque. The Hindus recently "incited by some body" took to worshipping the particular *pipal* tree in question, there being other trees of that kind in the garden. This caused a disturbance in the prayers of the Musalmans in the mosque referred to, and they consequently raised objections to the Hindus worshipping the tree. The matter went before the authorities who ordered the tree to be rooted out. The Hindus are now expressing their great dissatisfaction at the affair, and are supported by some great man. They complain that the Muhammadan state has interfered with their religion, and it is said they have sent for Mr. Eardley Norton to fight out their cause in the Hyderabad courts or elsewhere. The Hyderabad correspondent of the *Hāmid-ul-Akhbār* writes to say, that the *pipal* tree referred to grew out of a wall of the mosque, and as it throve on there was danger of its bringing down the mosque itself one day. Under the circumstances, there was no alternative but to cut down the tree by the root. The Hindus ought to consider well the necessity that existed for removing the tree which was cut down, not owing to any religious prejudice, but as a matter of expediency to save the mosque.

Friction between the Hindus and Musalmans in Hyderabad over a *pipal* tree.



5. The *Azad* (Lucknow), of the 23rd March, in protesting against the Mahá-  
raja of Cashmere being again invested with full ruling

Protest against the Mahá-  
raja of Cash-  
mere being restored to full ruling pow-  
ers.

powers, observes that, of all the Native States, Cash-  
mere is the one which requires a most vigilant watch  
and a very firm control. The designs of Russia  
upon India are no longer a secret. She threatens

to enter India by several passages, and Cashmere is one of these. The Mahá-  
raja of Cashmere, if left to himself, cannot possibly be expected to hold his own against  
the advance of such a powerful, cunning and formidable enemy as Russia. Again,  
the Mahá-  
raja is not a good and wise ruler. The middle class people who are the  
back-bone of a country are highly dissatisfied with their ruler. They lead a very  
miserable life, a sight of which would cause one's hair to stand on end, and anxiously  
ask visitors from other parts of India, if the British Government knew of their  
miseries. Mr. Plowden (when appointed the Resident) wanted to govern the state  
on the model of the British Government and justice; but his mode of procedure  
was so bad that every body disapproved of the same. But the evils in Cashmere  
still remain unremedied, and there is no guarantee that they will not increase if  
the Mahá-  
raja is restored to his full powers. He is a "careless and thick-headed  
man" and his councillors are also not able men; hence the Government ought  
to hesitate before it entrusts the lives of millions of human creatures of God to  
such a man.

*Azad*.  
March 23rd, 1894.

GENERAL ADMINISTRATION.

6. The *Rahbar* (Moradabad), of the 24th March, observes that the Govern-  
ment of India is at present considering how to solve

Suggested imposition of duty on all  
imports, including cotton goods, into  
India, to meet the deficit caused by the  
grant of the Exchange Compensation  
Allowance.

the problem of making good the deficit caused by the  
grant of the Exchange Compensation Allowance. In  
the first place this allowance itself should be with-  
drawn; but if that is not to be done, duty should  
be levied on all imports including cotton goods.

Of course, the English merchants will raise a great hue and cry against the taxing of  
the cotton goods, and that is likely to influence and hamper the Government of  
India a good deal in its action. To counteract such a sinister influence, it is very  
necessary that all kinds of societies scattered throughout the country should hold  
public meetings in advocacy of the import duty on cotton goods and make their  
voices heard in unmistakeable terms.

*RAHBAR*.  
March 24th, 1894.

7. The *Khurshed-i-Nánpdrá* for the 1st fortnight of March, observes

Suggested increase in the tax on in-  
toxicants, and imposition of duty on  
exports.

that the people are already so crushed under the  
weight of taxes, that no increase in the income-tax  
or the railway fare will be tolerable. The tax on  
alcohol and other intoxicants can be, however, en-  
hanced, and exports may also be taxed.

*KHURSHED-I-NÁN-  
PÁRÁ*.

8. The *Oudh Punch* (Lucknow), of the 22nd March, represents the exemption

Exemption of cotton goods.

of the cotton goods from the import duty as a pot-  
bellied man riding a donkey, marked public discontent,  
and prevented from falling from the back of the ani-  
mal with great difficulty by a man marked the ministerial obstinacy.

*OUDE PUNCH*.  
March 22nd, 1894.

9. The *Bhárat Jiwán* (Benares), of the 19th March, considers the exemption of

The same.

cotton fabrics as an act of gross injustice, and equally  
condemns the grant of Exchange Compensation Allow-  
ance to European officers by Lord Lansdowne; but  
hopes Government will reconsider these measures for the sake of maintaining its  
reputation for justice in the eyes of other civilized countries, if for no other reason.

*BHÁRAT JÍWÁN*.  
March 19th, 1894.

10. The *Nágrí Nirad* (Mirzapur), of the 22nd March, publishes a few Hindi

Religious quarrels, the anti-congress  
agitation, and the deficit in the Budget.

stanzas in the form of a Holi song in which the writer  
is grieved to find Hindus and Musalmans breaking  
each other's heads. Englishmen view their mutual  
quarrels with satisfaction. The old Saiyid of Aligarh  
posing as the leader of the Muhammadan community, loses no opportunity of stir-  
ring up strife, and calls the Hindus unbelievers. But he is in his dotage and his

*NÁGRÍ-NIRAD*.  
March 22nd, 1894.



brain has been affected. The Musalmans should never follow his advice which is calculated to bring about the ruin of the country. His hateful Anti-Congress Society, which proved an utter failure has ceased to exist after giving birth to his newly-fledged Defence Association. There is a deficit of several crores in the treasury owing to the grant of Exchange Compensation Allowance to civilians, and the frequent despatch of military expeditions. Government intends to make an increase in taxation in consequence: what will the Indians do? As it is, they are in great distress; but still an addition will be made to their burdens. The English weavers, who are veritable dakaits, have, however, been exempted. Look at this gross injustice!

**TOHFA-I-HIND.**  
March 20th, 1894.

11. A Lucknow correspondent of the *Tohfa-i-Hind* (Bijnor), of the 20th March, referring to the religious dispute at Amethi, in the Lucknow district (see paragraphs 4 and 5, page 91, of the selections from Vernacular Newspapers for the week ending 28th February, 1894), observes that the town was founded by Sháh Nizám-ud-din about 400 years ago, who warned the Musalman inhabitants not to allow fowlers and prostitutes to settle, Hindu temples to be built, or the shell to be blown in the town. For some years past the Hindus who have grown in wealth have been trying to introduce innovations. First a temple was built in muhalla Bangla, and then the idols in the temple were once worshipped with great éclat to the great annoyance of the Musalmans. As regards the late dispute, the writer thinks that Gaya Din was the aggressor, as he blew the shell against the old custom of the town.

Religious dispute at Amethi, Lucknow district.

**SAJJAN VINOD.**  
March 24th, 1894.

12. The *Sajjan Vinod* (Agra), of the 24th March, states that the wholesale slaughter of kine is viewed with consternation by the entire Hindu population. It is to be deeply regretted that, although Government is fully alive to the evil consequences of cow-killing, it does not like to interfere. Had the Kshatris retained their old power and strength, cow-killing would not have prevailed to such an extent in the country. The prices of milk and clarified butter have considerably risen owing to the scarcity of cattle, and it is the duty of the well-to-do classes of Hindus to appeal to the Viceroy, Parliament, and Her Majesty for the discontinuance of cow-slaughter.

Cow-killing.

**GODHARM PRAKASH.**  
February, 1894.

13. The *Godharm Prakash* (Farukhabad), for February, publishes a letter received from Ramdaur Singh at Abihar Chainpur, in the Sárán district, who thanks Alá Ram Swámi, Mahant Banbári Das of Ballia, and Babu Sham Narayan Singh of Kuttra, Allahabad, for the arrangements made by them for the delivery of speeches in favour of cow protection at the late Allahabad Kumbh Fair. Among the speakers were Pandit Shiva Sahai Datta of Sháhjahánpur, Pandit Jagat Ujagar of Benares, and Babu Sadhu Saran Singh. The last named gentleman had been sent by the Maharaja of Majhauri, Gorakhpur district, and his speeches were so impressive that the people soon contributed Rs. 162-6-6 for the Allahabad Gorakshini Sabha and agreed to make efforts for the protection of kine. Evidently Government does not interfere with the meetings of Gorakshini Sabhas, and the Panditji and the Babus of Ballia are not justified in keeping aloof from the movement.

Collection of subscriptions for the Gorakshini Sabha at the Kumbh Fair, Allahabad.

**TOHFA-I-QADIRI.**  
March 15th, 1894.

14. The *Tohfa-i-Qadiri* (Ballia), of the 15th March, states that, since the cow protectors have been punished in connection with the late riots, subscriptions for the protection of kine have not been collected openly in Ballia; but lately the supporters of the movement have begun to make collections in a peculiar manner. Some men and boys go about in a body, carrying with them sticks, to which are affixed blades like that of a hoe, and leather straps like those put round the necks of plough cattle, and nominally begging alms in the name of Mahadevaji. The well-fed bodies and the decent dress of the men plainly show that they are not beggars; while the sticks and leather straps that they carry with them are a clear indication of the purpose they have in view.

Alleged collection of subscriptions for the protection of kine in Ballia.



15. The same paper states that it is believed that a religious theatre or place of show has been established near Pandeji's house in Beriya, and that several thousand ignorant Hindu peasants assemble there to see the performances. If the performances have not yet been discontinued, the police had better keep an eye on the gatherings, especially as the Bakr Id is approaching.

*Alleged establishment of a Hindu religious theatre at Beriya, Ballia.*

16. The same paper states that some cattle were sold to a butcher at the cattle pound attached to Garwar Police Station, at a public auction. A patwari foolishly remonstrated with Saiyid Ronak Ali, who is in charge of the Police Station, for selling the cattle to a butcher in the presence of Hindus and said that the practice would lead to a riot some day. The Saiyid reported the patwari to the District Magistrate, retaining the animals in his possession. The patwari has been arrested under a warrant and is awaiting his trial before Mr. Porter, Joint Magistrate.

*Arrest of a patwari for remonstrating with the officer in charge of the Garwar Police Station, Ballia, for the sale of cattle to a butcher.*

17. The *Rāmpatākā* (Allahabad), of the 22nd March, in its column of miscellaneous news, states that Government is a protector of kine and has given Rs. 4,000 to the Goshālā or cow-shed at Ferozpur.

*Rumour regarding the contribution of Rs. 4,000 by Government to the cow-shed at Ferozpur.*

*RAMPATAKA.*  
March 22nd, 1894.

18. The *Godharm Prakash* (Farukhabad), for February, received on 24th March, drawing attention to the ruinous effects of strife and discord, expresses surprise and regret that the punishments inflicted on the Hindu and Musalman rioters last year have not yet brought the two communities to their senses. The Musalmans of Behar and Calcutta have entered a strong protest against the circular issued by the Bengal Government with a view to prevent cattle being conducted and slaughtered in a manner offensive to the Hindus. If the slaughter of kine were entirely prohibited, they would have good reason to oppose the measure. Do they wish that they should be allowed to conduct kine to the slaughter-house with a band of music playing, to slaughter the animals in open places, and to sell beef freely like other articles of food? If not, their opposition to the circular is unnecessary and uncalled for. There are many sensible Musalmans and Europeans who are in favour of the discontinuance of cow-killing for the sake of the preservation of peace.

*Opposition of Musalmans of Behar and Calcutta to the circular of Bengal Government regarding cow-killing.*

*GODHARM PRAKASH.*  
March 24th, 1894.

19. The *Subodh Sindhu* (Khandwa), of the 21st March, regrets to say that the treatment to which the Hindus of Yeola are subjected reminds them of the days of the old Muhammadan rule, and that the Bombay Government has assumed an attitude of hostility towards them. It would appear from the Bombay newspapers that His Excellency, the Governor, in his resolution, has laid the whole blame for the riots at the door of the Hindus, and represented the Musalmans as the greatest sufferers. The Hindus are really very unlucky that, on the one hand, their old rights were trampled under foot by Musalmans owing to the weakness of the local officers; while on the other, they themselves have been condemned as the principal offenders by the authorities. The Bombay Government has praised Mr. Hayward, finding fault with the Mamlatdar, the treasurer, and the faujdar who are sure to be punished before long. Bombay is very unfortunate in having got a prejudiced Governor like Lord Harris, and there is no knowing what new difficulties may still befall the Hindus during his lordship's tenure of office.

*Resolution of Bombay Government regarding the riots at Yeola, Nasik district.*

*SUBODH SINDHU.*  
March 21st, 1894.

20. The *Nāgri Nirad* (Mirzapur), of the 22nd March, states that when some European soldiers were shooting at Bainpur, in the Agra district, a nigger was accidentally shot in one of his eyes. He is under treatment in the hospital. The European doctor, who treats him, had better follow the example of the soldiers and destroy his other eye also.

*Agra shooting case.*

*NAGRI NIRAD.*  
March 22nd, 1894.



JAM-I-JAMSHED  
March 18th, 1894.

21. The *Jam-i-Jamshed* (Moradabad), of the 18th March, states that under the recent orders of the Board of Revenue, the tahsildars in these provinces will have to spend 60 days in camp during the cold weather. Of course they cannot be absent from their offices for such a long period continuously: probably, they will be on tour for three days in the week. But their absence even for three days in the week will cause great inconvenience to the people, especially, as the pargana officer is out on tour throughout the Winter. Hence the tahsildars might be required to have a ride or a drive in the interior of their tahsils in the morning, but should not be allowed to be absent even for a single whole day. At all events the tahsildar and the pargana officer should not go into camp simultaneously. One of them must remain at the head-quarters of the pargana to receive revenue and criminal petitions, while the other is touring in the interior; otherwise suitors would be exposed to a great deal of unnecessary trouble and expense.

HALAT-I-HIND.  
February 1894.

22. The *Halat-i-Hind* (Allahabad), for February, complains that some Tahsildars have been retained at the same places for as many as 8 or 10 years, and observes that such a long stay enables a Tahsildar to make intimate friends with well-to-do traders, through whom he secretly carries on trade and even receives bribes, and who taking advantage of their influence with him oppress the people. Like other officers Tahsildars should be transferred after 5 years.

NAZM AKHBAR.  
March 5th, 1894.

23. The *Nazm Akhbār* (Lucknow, of the 5th March received on 26th idem, publishes a few stanzas in Urdu in condemnation of the income-tax, complaining that the tax is over-assessed and collected with severity, and adds to the miseries of the people.

ANIS-I-HIND.  
March 24th, 1894.

24. A correspondent of the *Anis-i-Hind* (Meerut) of the 24th March, states that after the post of the Octroi Superintendent Delhi, long remained vacant, it has just been filled up by promoting the assistant Superintendent. By reason of seniority the assistant Superintendent's promotion was justified; but he does not know English, which the members of the Municipality announced in papers before, to be a *sine qua non*. The gentleman in question possesses only a poor knowledge of even Urdu and Persian. In connection with the arrangement for the filling of the Octroi Superintendent's post one Muhammad Ibrahim, a clerk, who was originally only a peon, has been given a high lift with supersession of the claims of many a senior clerk. All this shows that the appointments under the Municipality are made by sheer recommendation and not with due regard to merit or claim.

RAHBAR.  
March 24th, 1894.

25. *Rahbar* (Moradabad), of the 24th March, says that it intended to publish this week all the complaints it had received against Mr. Mehndi Hasan, Barrister-at-law, Munsif of Shamli, District Muzaffarnagar, but that as the High Court has already transferred and posted him to the Head-Quarters in Cawnpore, there is no longer any need for doing the same; the complaints of the pleaders at Shamli having been removed by that means. Mr. Mehndi Hasan was transferred from Jhānsi before, because the District Judge did not like him, and this time from Shamli, on the complaint of the public. The present constitution of the Judicial Service in these Provinces is highly satisfactory, but it is a great pity that such a Munsif should form one of its members.

DABDABA-I-SIKANDARI.  
March 19th, 1894.

26. A correspondent of the *Dabdaba-i-Sikandari* (Rāmpur), of the 19th March, expresses satisfaction that at last Mr. Hardy, the District Magistrate of Moradabad, has settled the dispute between the Sunnis and Shias of Amroha regarding a religious pamphlet in a satisfactory manner. All the copies of the book have been ordered by him to be burnt.



Though the Magistrate has taken a year to decide the case, he deserves high praise for the remarkable tact with which he settled the quarrel so quietly. Both the Sunnis and Shias of Amroha have set a good example of moderation and forbearance to their brethren in other parts of the country.

27. The *Mauj-i-Narbada* (Hoshangabad), of the 16th March, is of opinion that, as the Superintendent of the Office of the Commissioner of Jabalpur, owns several houses at Jabalpur and also possesses a share in Seth Gopal Dás' Cotton Mill, he should be transferred from Jabalpur.

A suggestion regarding the transfer of the Superintendent of the Office of Commissioner of Jabalpur.

MAUJ-I-NARBADA  
March 16th, 1894

28. The *Halat-i-Hind* (Allahabad), for February, states that in accordance with G. O. No. 150 of 1878, the editor submitted a petition to the Collector of Allahabad asking for the subscription due on account of a copy of the journal supplied to the Collector, but that the payment was refused.

Payment of the price of the *Halat-i-Hind* supplied to the Magistrate, Allahabad.

HALAT-I-HIND  
February, 1894.

The editor does not know whether he himself or the Collector's office does not understand the Government Order. The editor is willing to supply a copy gratis to the Collector, who is the Magistrate and the chief executive officer of the district, if he is not inclined to pay the price.

#### Post-Office.

29. The *Naiyar-i-Azam*, (Moradabad), of the 26th March, referring to the practice of the postoffice of taking the money-order commission for a value payable packet in advance from the sender and not refunding the commission, if

Value payable packets.

NAIYAR-I-AZAM  
March 26th, 1894.

the packet is refused by the addressee, complains that the practice involves an unnecessary loss to book-sellers, as many men order books V. P. P., but subsequently decline to take delivery. Again the postoffice is by no means entitled to get money-order commission for such a packet, inasmuch as the postoffice does not receive the price from the addressee and therefore has not to remit it to the sender. The editor suggests that the sender of a value payable packet should be required to file with his application the order he has received for sending the books. If the order is genuine, but still the addressee refuses to receive the packet, the postoffice should recover from him not only the money-order commission, but also the postage for the packet.

#### V.—LOCAL AND MISCELLANEOUS.

30. The *Subodh Sindhu* (Khandwa), of the 21st March, referring to the laying of the foundation-stone of the Town Hall at Nagpur by the Hon'ble J. Woodburn which will be called after Sir A. P. Macdonnell, urges that the building should be called the Bhonsle Town Hall, in-

New Town Hall at Nagpur and the Bhonsle family.

SUBODH SINDHU.  
March 21st, 1894.

asmuch as the Raja has agreed to contribute Rs. 10,000 towards its cost. The site on which it is being erected was occupied by his palace which was burnt in 1864, and the family, though shorn of its old greatness and power, is held in high respect by all classes of the community in Nagpur.

31. The *Nagri Nirad* (Mirzapur), of the 22nd March, complains that among the Hindus at Mirzapur who are accustomed to bathe in the river every day, many men are to be found on the bank of the river in almost quite a naked state.

An indecent practice among some Hindus at Mirzapur.

NAGRI NIRAD.  
March 22nd, 1894.

They wear only a very small and narrow loin cloth which does not even fully cover their private parts. This indecent practice is by no means confined to the poor, but exists also among rich persons. The District Magistrate should take steps with a view to put a stop to it.

32. The *Naiyar-i-Azam* (Moradabad), of the 26th March, condemns the custom of kite-flying as a most mischievous one, and calls upon the Municipal Boards to take steps with a view to check it.

Kite-flying.

NAIYAR-I-AZAM.  
March 26th, 1894.



**TULI-I-HIND.**  
March 24th, 1894.

Sudden death of Mr. James White, the District Magistrate of Meerut.

33. The *Tuli-i-Hind* (Meerut), of the 24th March, expressing its great regret at the untimely and sudden death of Mr. James White, the District Magistrate of Meerut, brought about by a relapse he had in the attack of influenza which he had been suffering from, states that he died on the evening of the 17th March, and that his body was, according to his will, burnt down to ashes. Mr White was a strong Magistrate, but he never oppressed the people. In the treatment of high officers suffering from a severe disease, it were well if native Physicians were also consulted, for the latter, besides understanding well the nature of the "air and water" of this country, do not "readily grant to their patients a passport for the next world." (The *Anis-i-Hind*, Meerut, of the 24th March, also notices the death of Mr. White, giving an account of the funeral procession of the deceased gentleman, which was attended by the Civil and Military European Officers as well as by natives both official and private.)

**AKHBAR-I-ALAM.**  
March 20th, 1894.

The same.

34. The *Akhbar-i-Alam*, Meerut, of the 20th March, in noticing Mr. White's death, observes that Government has lost in him a very able and powerful servant, and the people, a just and sympathetic officer. General sympathy is felt for Mrs. White in her heavy bereavement. Mr. White is the first European of high rank in this country who has been burnt. Different rumours are prevalent regarding this innovation. Some men say that he was a Hindu, some say that he was an Arya, and so forth.

**ZAMANA.**  
March 22nd, 1894.

Supply of a copy of the *Zamana* to Her Majesty.

35. The *Zamana* (Cawnpore), of the 22nd March, expresses great delight that Her Majesty has been most graciously pleased to sanction the editor's prayer and has sent him orders through her private secretary regarding the regular supply of a copy of the newspaper to her. All India may justly be proud of the high distinction bestowed on an Indian newspaper by Her Majesty. Though Indians are thousands of miles away from the throne, Her Majesty takes the same amount of interest in them as in Englishmen, and the best proof of this is to be found in Her Majesty's desire to learn the Hindustani language in her old age.

**NAJM-UL-AKBAR.**  
March 27th, 1894.

Muhammadans exhorted to acquire high education and not stop short at the Entrance or Intermediate examination.

36. The *Najm-ul-Akhbar* (Etawah), of the 27th March, adverting to the speech of the Vice-Chancellor at the convocation of the Allahabad University held on the 6th idem, observes that it is a matter of little satisfaction for Muhammadans to be told that at the last Entrance, Intermediate and B. A. examinations, the number of Musalman candidates in the United Provinces increased, especially when it is remembered that of the 28 candidates who passed the last M. A. examination of the Allahabad University, not one of them was a Muhammadan. Again, when an intelligent Muhammadan sees his co-religionists of the Punjab and Bengal so very backward in education, he can feel no possible satisfaction in finding his co-religionists to achieve a slight success at the Allahabad University examinations. There can be no denying that the Muhammadans in India lag behind in education and its inevitable result must be their exclusion from public service in future. But it is no fault of the Government or of their fellow-subjects of other denominations that they are so. It is all due to their own neglect, prejudice and short-sightedness. They still continue to read their old-fashioned books in Persian and Arabic, which is no longer profitable. Would that the Musalmans opened their eyes and turned their attention to higher education, for a mere acquisition of Eastern lore, or the imperfect education acquired by reading up to the Entrance or Intermediate Standard, will never raise them in the scale of learning.

ALLAHABAD :

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